

The background of the cover is a painting of a stormy sea. Two large sailing ships are visible, their sails partially set, struggling against dark, turbulent waves under a heavy, grey sky. The ship on the right is more prominent, showing its hull and the lower part of its sails. The overall mood is dramatic and historical.

JOSEPH W. McPHERSON

THE ARK AND THE DOVE

Catholic Beginnings
in Colonial America

Booklet

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“The kingdom of Heaven is like a mustard seed which a man took and sowed in his field. It is the smallest of all the seeds, but when it has grown it is the biggest of shrubs and becomes a tree, so that the birds of the air can come and shelter in its branches” (Mt 13:31-32).

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UNWELCOME

ON THE TWENTY-SECOND of November in the year 1633, a 400-ton ship by the name of the Ark and a much smaller pinnace called the Dove set sail from the Isle of Wight off the coast of England. The names of the two vessels recalled the story of Noah and the Flood and, indeed, many of the passengers on board the ship could identify with that Old Testament figure for they were representative of the remnant of the Catholic Church in England that had survived the “flood” that had been unleashed upon her for a century.

The floodgates had been opened by Henry VIII a hundred years before. That king, driven by anxiety for a male heir to continue his young dynasty, had sought to put away his wife Catherine, daughter of Ferdinand and Isabella of Spain, in order to marry a young woman of his court. When the Pope would not put asunder what God had joined together, Henry took the matter into his own hands and severed the ancient unity with Rome.

At a time when there was much mixing of roles between clerical and secular authorities and much ignorance about the meaning of the doctrine of papal supremacy, only a few

voices were raised to defend the Pope, among them that of Sir Thomas More, Lord Chancellor of England, and the saintly and scholarly John Fisher, Bishop of Rochester, the sole member of the English episcopate to refuse to accede to Henry's claims. Both were beheaded in 1535.

Among those who most slavishly acceded to Henry's wishes were Thomas Cranmer, appointed to the primatial see of Canterbury in 1532 for the purpose of furthering Henry's divorce and remarriage, and Thomas Cromwell, named Chancellor of the Exchequer in the same year. Cranmer had become enamored of the Lutheran doctrine of justification by faith while at Cambridge and had already come to disbelieve in the doctrine of transubstantiation. Cromwell, who cared little about doctrine but a great deal about power, having advised Henry on ways of pressuring the Pope, undertook the task of bending the heads of the houses of religion and other important figures to the royal will.

SUPPRESSION

The next wave of destruction to hit the Church was the dissolution and plundering of the houses of religion, already demoralized by the submission of their heads to the Act of Supremacy. This began in 1536 and continued unabated until all the houses were destroyed. It was Cromwell who saw the monastic wealth as means by which the royal coffers could be immensely enriched and by which further support for the king could be bought. It was he who orchestrated a massive propaganda campaign to discredit the reputation of the religious houses by alleging widespread immorality and deviations from their rules, when the real problem was a spiritual tepidity not unlike that of the rest of the population.

Cranmer did not object to the suppression; in fact he condoned it, for the houses of religion were stumbling blocks to the spread of the Protestant teaching. Their wealth had largely come from pious men and women who wished for prayers, especially the sacrifice of the Mass, for the souls of the dead and for their own intentions. In these houses the doctrine of purgatory and devotion to Our Lady and the saints, so alien to the doctrine of justification by faith alone, were steadily maintained.

It was this wealth that also had allowed these houses to perform the many corporal and spiritual works of mercy that were so vital to the welfare of the poor. The popular reaction to the suppression was widespread, especially in the North, and if a leader had emerged, he might have toppled Henry. But this Pilgrimage of Grace, as it was called, was treacherously and brutally crushed. The poor would largely be left to shift for themselves in the next several centuries.

After the destruction of the houses of religion came the shrines of the saints and martyrs, places of pilgrimage that had been enriched by the offerings of countless worshippers. The great shrines of Our Lady of Walsingham and of St. Thomas Becket at Canterbury were plundered and destroyed. The many lesser shrines were likewise pillaged and their wealth too was distributed to the greedy favorites of the king, helping build up a formidable vested interest in the new order of things.

UPHEAVAL

Henry VIII himself had wanted the Church of England to retain all Catholic doctrine and practice save with regard to the Pope. When he died leaving the boy-king Edward VI on the throne, a dramatic change occurred. Led by Cranmer, the ecclesiastics who favored Lutheran doctrine joined with the new class of men who had become rich off the spoils of religion to put the Church of England firmly in the Protestant camp.

Cranmer, with the support of the royal councillors who controlled both King and Parliament, forbade the Mass and replaced it with a new communion service in English. This new service was styled a commemoration of the Lord's supper rather than the renewal in an unbloody manner of the sacrifice of Calvary. Altars were transformed into tables; communion was to be given under both forms; all missals were ordered destroyed. Ornamentation and the traditional ceremonies were severely restricted and royal orders swept statues and images from churches. The blessing of candles, the distribution of ashes, the bearing of palms were forbidden. A form of general confession in place of private confession was imposed and a bill passed allowing

priests to marry. Moreover, new services of ordination and consecration were formulated that made clear that priests and bishops capable of offering the sacrifice of the Mass were not thereby created.

In the six years of Edward's reign an organized minority succeeded in effecting radical changes in public worship. Although there had been some opposition by several of Henry's bishops and a popular uprising in the West, the vast majority of the people had remained passive. Yet the ancient religion which St. Augustine had brought to England nearly a thousand years before upon Pope St. Gregory's command still remained rooted in the minds and affections of the English people.

More time would be needed if the old religion were to be completely uprooted from such deep soil. When the boy-king Edward was dying and Mary, daughter of Henry and Catherine and a staunch Catholic, was waiting to succeed him, a conspiracy was formed to place the more pliable Lady Jane Grey upon the throne. The conspiracy failed and Mary Tudor became Queen. Her prime purpose was to restore the old religion and unity with Rome, but she met with formidable opposition from both the implacable Protestant minority and those who had gorged themselves on Church property.

A small group of extremists waged a virulent campaign of hatred and insult against the Mass and the priests who offered it. They believed it was their God-appointed duty to extirpate the religion of the Queen. Mary Tudor was

not prepared to show tolerance to those who threatened and destroyed the public order by their own utter lack of tolerance, and almost 300 persons were burned for their heresies. In addition, Cranmer and other bishops who continued to foster Protestantism and who had plotted treason against her were also burned. For this, Protestant propagandists would stamp her with the word “bloody” and make her name synonymous with intolerance and persecution.

When Elizabeth succeeded her half-sister in 1558, England was still a Catholic country. Elizabeth too had been outwardly Catholic, but when she ordered that the host not be elevated or adored in her private chapel, her sympathies became known, and in the next year, guided by William Cecil, one of the shrewd new men, she pushed through a new Act of Supremacy and an act imposing the Edwardian Prayer Book. The bishops, as a body, resisted and were imprisoned. New ones were named and consecrated according to the new rites, thus breaking the apostolic succession that linked the Church with Christ himself and which was a mark of his Church according to the Nicene creed.

REVIVAL

Cecil's policy was to create no martyrs for the old religion, but to gradually wear down and coerce its adherents. Attendance at the services of the established church was required by law; non-attendance was subject to fine or imprisonment. Thus by a confiscatory cutting into the livelihood of the people the state could compel conformity and little by little decrease the Catholic body. With the old clergy bound to die off and the number of recusants, those who refused to conform, gradually diminished by economic coercion, the old religion would die a natural, if lingering, death. The policy of aligning the new national church with the growing spirit of patriotism and identifying adherence to the old religion with political treason would hasten the death by further placing Catholics outside the mainstream of public life.

For ten years, Cecil's and Elizabeth's plan worked, firmly establishing the new church. When Pius IV excommunicated Elizabeth and dispensed her subjects from obedience through the bull *Regnans in excelsis*, the Catholics of England were placed in a difficult situation and Cecil seized the opportunity to increase the severity of the laws against

them.

If in the more than 44 years of Elizabeth's rule Catholicism was not totally uprooted, much credit must go to William Allen, later Cardinal Allen. Resigning his position at Oxford rather than take the oath of supremacy, he saw that the continued existence of the Church would depend on a continuous supply of priests to say Mass, distribute communion, and hear confessions. Such a supply could not be found in England; therefore, seminaries had to be founded on the continent where Englishmen, called to be priests, could be trained and prepared for the work in their homeland.

Allen founded the famous seminary at Douay in Flanders which soon began to send priests back into England. He also persuaded the Society of Jesus, those shock troops of the Counter-reformation founded by St. Ignatius of Loyola, to send priests into England. They established a school at St. Omer's in France for Catholic laymen as well as for Jesuits. Soon a relatively small number of men had upset Cecil's plan and sparked a revival of Catholicism wherever they went. These priests showed the small Catholic minority an alternative to the ways of apostacy or conspiracy to which their desperate circumstances might naturally lead them. They recalled to them the way of holiness which was the whole and true purpose of the Church, and many cheerfully and generously undertook to follow it though its path often meant poverty, disgrace, exile, imprisonment and death.

Cecil's policy of not creating martyrs was shelved and a vast spy network was organized to hunt down the seminary priests and Jesuits and to punish those who aided them.

Up to the later years of Elizabeth's rule, there had been an uneasy alliance between the two major factions within Protestantism. The Anglicans followed the Lutheran doctrine of state supremacy and tolerated a good deal of ceremonial, while the Puritans shared the Calvinist belief that the Church should only be subject to godly men and that the state's role was to carry out the Christian rule of life laid down by the godly men of the Church. Both agreed in their view of the Pope as the anti-Christ and the Mass as idolatry. With the reemergence of a new vitality in the small Catholic remnant, the Puritans began to fear a "Romanizing" trend among the Anglicans. The alliance weakened and the Puritans began a major assault on the Anglican church.

This assault was strongly resisted by Elizabeth's successor, James, who harbored no fond memories of the Puritans of his native Scotland. That he "tolerated" the Popish religion, i.e. was not hard enough on it, was one of the strongest charges that the Puritans could lay against him and later against his son Charles I, whose French Wife, Henrietta Marie, was Catholic. The Puritan-dominated Parliament foisted strong anti-Catholic laws upon King Charles, petitioning him on March 31, 1628 for more rigorous execution of the recusancy laws and passing an act "against sending any beyond the seas to be Popishly bred."

The Puritans soon began their own “city on a hill” across the Atlantic in New England so that all might witness the godly principles of Church and State free from all Popish contamination. But they would not give up the goal of extirpating Catholicism and all that reminded them of it from their native England.

MARYLAND

It was from this England of Charles I that the Ark and the Dove set sail. The tide of Puritanism was steadily rising and would topple the monarchy itself in 15 years, placing England under complete Puritan domination for 12 years during which even the celebration of Christmas would be abolished. These events and movements in the mother country would also affect the lives of the passengers of the Ark and the Dove, but not before new roots for the Catholic Church were to take hold in the land that would become the United States of America.

As the Ark and the Dove set sail on that November day in 1633, the passengers committed “the principal parts of their ship to the protection of God especially, and of his Holy Mother, and St. Ignatius, and all the guardian angels of Maryland.” They prayed for a safe voyage, if it were God’s will, to their new home across the sea, but more than that they prayed that the events on this voyage would lead them further on their journey through life to their true home of Heaven. As Catholics, they committed their ship to Mary, the Mother of God, hope of Christians, to St. Ignatius, founder of the Society of Jesus, whose members had done so much

to restore hope among English Catholics and two of whom were on board as chaplains to the expedition, to all their guardian angels and those of their new home which would be called Maryland.

The name "Maryland" would be a name that would stick in any good Puritan's throat for it was the Catholic devotion to the Mother of God that, next to Catholic belief in transubstantiation and allegiance to the spiritual supremacy of the Pope, that Puritans found most obnoxious. But George Calvert, the first Baron Baltimore, who more than anyone had been responsible for the expedition to Maryland, though he died two years before the Ark and Dove set sail, had cleverly added another meaning to the name which Puritans could not attack without being thought somewhat treasonous.

When Calvert presented his carefully worded charter to Charles I, he left the name blank. When Charles asked what name he would give his new colony, Calvert responded with the rather incongruous name "Crescentia" which the king did not consider very appealing. Calvert was quick to suggest that perhaps the new colony could be named after the Queen, Henrietta Marie, who was called by the more familiar Mary in England. After Charles' suggestion of "Mariana" was deemed inappropriate when Calvert reminded him of the Spanish theologian by that name who condoned regicide, "Maryland" was settled upon, a name of the King's own "choosing." Not for nothing had this George Calvert risen to such a high position in the world of affairs.

George Calvert was born in 1580, the year of the “Jesuit invasion” as Cecil styled the entry into England of Fathers Campion and Persons. His mother, Alice Crossland, was the heiress of an ancient Yorkshire family whose arms of a red and silver botonee cross attested to an ancestor who had fought in the Crusades centuries before. Alice Crossland was also a recusant and was jailed and fined numerous times for her refusal to conform to the Church of England.

George’s father, Leonard Calvert, was one of those energetic men from the yeomanry who were laying the foundations for England’s future as a world power. He was a prosperous sheep herder, selling both wool and mutton in the booming markets of the day. As a practical man making his way in the world, it was natural for him to conform to the new state religion. His son too would conform. The prosperous father sent his son first to Oxford, where he received his bachelor of arts degree in 1597, and then on a grand tour of the Continent to complete his education.

Young Calvert entered government service, catching the eye of Sir Robert Cecil, son of the late William who served as Elizabeth’s and James’ Secretary of State. Cecil had an eye for competence. George married a woman of good station and named his first son Cecil after his patron. He was given positions of more and more responsibility and was knighted in 1617. Shortly afterwards he was named one of the Secretaries of State.

George Calvert had a strong interest in the English colonization schemes and he is listed as a patentee of

the Virginia Company as early as 1609, two years after the settlement of Jamestown. In his role of Secretary of State he also supervised the complex negotiations by which the English Separatists in Holland were granted permission for a settlement in the New World which became Plymouth Colony. In 1620 Calvert obtained a charter for himself and his heirs to be absolute Lord and Proprietor of a colony in Newfoundland to which he gave the name Avalon.

The name of his new colony signaled a change in Calvert's beliefs, for Avalon was the name of the place in Somersetshire where, according to pious legend, Catholic Christianity was first introduced into Roman Britain. Calvert had abandoned the Established Church for the ancient faith of England and of his mother. He seems to have done so largely under the influence of his friends, Sir Toby Matthews, son of the Anglican bishop of Durham and a friend since boyhood, who had himself converted, and the Catholic Earl of Arundel, whose daughter Cecil Calvert later married. Arundel also had an interest in colonization and years before had been involved in an unsuccessful attempt to establish a Catholic refuge in Maine.

The conversion of Sir George Calvert was thorough. The account of his contemporary, the Anglican Bishop Goodman, stated that Calvert was "infinitely addicted to the Roman Catholic faith" and that "it was said the Secretary did usually catechize his own children, so to ground them in his own religion and in his best room having an altar set

up with chalice, candlesticks and all other ornaments, he brought all strangers thither, never concealing anything as if his whole joy and comfort had been to make open profession of his religion.”

When the power of the Puritan party continued to grow, Calvert tendered his resignation, but King James did not forget his services and in one of the last acts of his reign created him Lord Baltimore in recognition of his “singular gifts of mind, candor, integrity and prudence as well as benignity and urbanity toward all men.” He also retained him on the Privy Council.

Calvert first undertook to move with his family to Avalon in Newfoundland, but finding the climate too inhospitable he removed to Jamestown in Virginia and determined to petition King Charles for a grant nearby. In 1632 a charter was issued to George Calvert, Lord Baltimore, and his heirs assigning to them forever a grant of land north of the Potomac River. The charter granted to Calvert unusually broad powers and was skillfully ambiguous in the area of Church-State relations. But Calvert died soon after and the task of organizing the actual settlement of Maryland fell to his son Cecil.

Cecil Calvert, who became the second Lord Baltimore, vigorously prosecuted his father’s scheme for Maryland. Although he himself was the chief financier of the project, he was able to assemble other investors from the Catholic gentry, including seventeen who were willing to settle in the new colony. They transported a large number of other

settlers, for each of whom they received a certain amount of land in the new colony. There were about 200 of these indentured servants, many of whom were not Catholic. In addition, the two priests and one lay-brother of the Society of Jesus who accompanied the expedition also paid for the passage of some indentured servants so that they would have land in the new colony by which they might support themselves in their priestly work. One such servant, Mathias de Sousa, a black from Portuguese Africa, was on the verge of being sold on the slave market for refusing to swear the oath denying papal supremacy when he was redeemed by one of the Jesuits. After his indenture ended, he became a pilot on Chesapeake Bay.

The expedition had been delayed twice already when they set sail on that November day. Suspicions of Catholics ran high in the mind of the ordinary Englishmen who had been subject to years of one-sided propaganda. Moreover, Cecil Calvert could not go along because of the need to defend his charter against Virginian and Puritan protests. Although he lived until the 1660's, he never did get to see Maryland, because the vulnerability of a charter issued to a Catholic was too great to permit his absence from England. Yet all the days of his life he exhibited an intense interest in the welfare of his colony and in all the things that had to do with it. He sent his brother Leonard in his stead as governor.

VOYAGE

On the first day out there was murmuring among the crew who were distrustful of so many Catholics. When they were forced for the lack of wind into the harbor of Yarmouth Castle at the southern end of the Isle of Wight, it became clear that a plot to keep them from leaving England was afoot. But during the night a strong wind blew and the Dove, to save itself from being rammed by a French vessel, cut itself loose from its anchor and set sail. The Ark followed. Father Andrew White, S.J., noted that it was the feast of St. Clement, who, tradition held, had been tied to an anchor and thrown into the sea. He must have prayed to St. Clement, for when they suddenly avoided being dashed on some rocks known as The Needles, he wrote that it was “by the mercy of God who deigned to give us an additional pledge of his protection, through the merits of St. Clement.” The settlers of Maryland would remember St. Clement, third successor to St. Peter and first Pope known to have exerted his authority as head of the Church outside of Rome, by naming the island of their first landing in Maryland after him.

On the open sea they enjoyed themselves by racing with the merchant ship Dragon which had overtaken them,

giving it up after the pinnacle fell behind. After a few days of fair sailing a fearful storm arose. Those on the pinnacle warned that if they should be in difficulty they would raise two lanterns from their masthead. The sea grew more boisterous and the winds more violent, and two lights were seen by those on the larger ship. But unable to maneuver in the storm, the Ark lost sight of her companion and all on board mourned her loss. After three days the storm abated somewhat when on the fourth day another terrible storm hit them, making them almost think that "evil genii had come forth to battle against us." On the next day, the feast of St. Andrew, the weather was no more promising and a furious hurricane hit them at night, tearing their mainsail from top to bottom.

Father White recorded: "At this juncture, the minds of the bravest among us, both passengers and sailors, were struck with terror; for they acknowledged they had seen other ships wrecked in a less severe storm; but now this hurricane called forth the prayers and vows of the Catholics in honor of the Blessed Virgin Mary and her Immaculate Conception, St. Ignatius, Patron of Maryland, St. Michael and all the guardian angels of that same country. And each one hastened to purge his soul by the sacrament of penance. For all control over the rudder being lost, the ship now drifted about like a dish in the water, at the mercy of the winds and waves."

It was natural for the Catholics to turn to the Blessed Virgin Mary in their adversity for it had always been Catholic teaching that she was not only Mother of God but

also Mother of all Christians. It was natural also for the Catholics on board the Ark to address the Blessed Virgin Mary under the title of her Immaculate Conception. This title, indicating her freedom from taint of original sin and her fullness of grace from the first moment of existence, was one of special pride to Catholic Englishmen. A feast celebrating this doctrine on the 8th of December had first appeared in the Western Church in England in the late 10th Century. The earliest defense of the feast was by the English monk, Eadmer, and the Franciscan theologian from Oxford, Duns Scotus, showed how it could be reconciled with universal redemption.

Father White left a record of his own prayers at the height of the storm: "At first, I confess, I had been engrossed with the apprehension of the ship's being lost, and of losing my own life, but after I had spent some time in praying more fervently than was my usual custom, and had set forth to Christ the Lord, to the Blessed Virgin, St. Ignatius, and the angels of Maryland, that the purpose of this journey was to glorify the Blood of Our Redeemer in the salvation of barbarians, and also to raise up a kingdom for the Saviour (if he would condescend to prosper our poor efforts), to consecrate another gift to the Immaculate Virgin, his Mother, and many things to the same effect; great comfort shone in upon my soul, and at the same time so firm a conviction that we should be delivered, not only from this storm, but from every other during that voyage, that with me there could be no room left for doubt." And, indeed, the storm began

to abate soon after and for the next three months of their crossing the weather was exceedingly mild so that even “the captain and his men declared they had never seen it calmer or pleasanter.”

They sailed south past the Iberian coast and the Straits of Gibraltar, constantly on the lookout for Turkish vessels, the bane of Christian sailors. After giving up a journey to the Cape Verde Islands, they decided to go to the Barbadoes in the Caribbean.

From January 3rd to January 24th they stayed in Barbadoes. During that time they were joyfully reunited with the Dove, which sailed into port with the Dragon. The pinnace and the merchantman had returned to England rather than face the storm at sea. When the two ships set sail again from Barbadoes they found that they had just missed the depredations of five Spanish men-of-war on some nearby islands.

They journeyed north to Virginia, arriving on February 27th. They had a cold reception and Captain Claiborne, who had a profitable trading post on Kent Island in what was now Lord Baltimore’s grant, warned them that the Indians were all in arms to resist them, having heard rumors of Spanish ships coming to destroy them all. They guessed at the source of such rumors and later events would strengthen their surmise. After staying eight or nine days, they came into the Chesapeake Bay on the third of March. A century before, the Spanish had christened this body of water the Bay of the Mother of God. Father White called it “the most

delightful water I ever saw.”

The ships, accompanied by a third procured in Virginia, entered the Potomac River which they named St. Gregory's after the Pope who sent Augustine of Canterbury to convert the heathen Anglo-Saxons. The point of land where the Potomac and Chesapeake meet, now Point Lookout, they named St. Michael's, “in honor of all the angels.” There they observed the natives in arms and at night saw fires blazing throughout the country.

On they sailed for another twenty leagues until they came to an island which they named St. Clement's. They kept to their ships for another three weeks before going ashore to take solemn possession of the land as was customary to do. Historians have speculated on the delay, claiming that the need to pacify the Indians and the need to scout out the land were the motives for it. Both reasons must be given their weight, but there was a third factor, the desire to land on a special day.

CELEBRATION

“In this place [St. Clement’s Island] on our Blessed Lady’s day in Lent, we first offered the Mass], erected a cross, and with devotion took solemn possession of the country.” They chose to begin their colony on the feast of the Annunciation of the Most Holy Virgin Mary, on March 25, 1634. This date, being nine months before Christmas, celebrates the Incarnation, the day when the Almighty Word of God leapt down from Heaven and became a one-celled human being inside the Virgin Mary’s womb. They would begin their colony on a day commemorating that great beginning. It was also an ecumenical feast of sorts, being celebrated as Lady Day by the Anglicans and being the only Marian feast retained by the continental Lutherans.

The public celebration of the sacrifice of the Mass was a natural act of worship on the part of the colonists, for Lord Baltimore had announced that his chief purpose was to plant the seed of piety and religion. Nor could any act more clearly indicate the principles of toleration that were to be established in the colony. The Mass was not an act of establishment of the Roman Catholic religion, but it was an act indicating the Mass was publicly allowed unlike in the

mother country and her other dominions. The erection of the cross was a customary thing, having been done before by Columbus and by those who had first settled Jamestown as well as elsewhere.

Having come to terms with the high chief of the Indians, styled the Emperor, and having determined that St. Clement's was not suitable for a settlement, being too small, they sailed up a small branch of the Potomac which they named St. George's River, after the patron of England and the name-saint of the first Lord Baltimore. There they purchased a space of thirty miles of ground from the Yoacomico Indians, who in an act of natural generosity immediately turned over half their houses and newly planted fields. They had been planning on leaving the area to get away from the war-like Susquahannocks to the north. Father White was prompted to remark, "Digitus Dei est hic (the finger of God is here), and some great good is meant toward this people." Indeed, the Indians of Maryland were soon to embrace Christianity, and among all the thirteen original colonies, Maryland would be the colony that would have the least troubles with the Indians and the only colony that would have much success in converting them. This would later be used as an argument against the Catholics of Maryland, that they got along so well with the savages.

They called their first town St. Mary's. It would be the capital of Maryland for the next sixty years until a revolution in government led to the overthrow of Lord Baltimore's proprietary rule and of the toleration afforded Catholics. The

capital would be changed to an area dominated by Puritans who had been expelled from Virginia on religious grounds and invited to settle in Maryland in the early 1640's by Lord Baltimore. But during the half-century of its existence as a capital, March 25, the Annunciation or Lady Day, and September 29, Michaelmas, would be days appointed by Lord Baltimore to come to St. Mary's City to pay the quit-rents due him, and these days of assembly naturally became days of festivity.

One of the Indians' houses given over to the settlers, a chief's house, was given to the priests and became the first chapel in Maryland. It was named for St. Ignatius, or St. Inigoe, as he was more familiarly called, the illustrious founder of the Society of Jesus, whose intercession had been so frequently invoked, and fidelity to whose spirituality must be accounted as the cause of the many successes of the Jesuits of early Maryland.

The letters of these first priests of Maryland reveal their devotion to spreading the kingdom of God which is his Church. A letter to the Father General of the Society of Jesus reports, ". . . among the Protestants, nearly all who have come from England in this year 1638, and many others, have been converted to the faith, together with four servants, whom we purchased in Virginia for necessary services, and five mechanics, whom we hired for a month and have in the meantime won to God.... As for the Catholics, the attendance on the sacraments is so large, that it is not greater among the Europeans, in proportion to the number

of Catholics. The more ignorant have been catechised, and catechetical lectures have been delivered for the more advanced every Sunday; and on feast days sermons have been rarely neglected. The sick and the dying, who have been very numerous this year, and who dwelt far apart, we have assisted in every way, so that not even a single one has died without the sacraments.”

The Annual Letter of 1640 reported, “We stated last year what hope we had conceived of converting the Tayac, or Emperor, as they call him, of Pascatoa. From that time, such is the kindness of God, the event has not disappointed the expectation; for he has joined our faith, some others also being brought over with him.” Governor Leonard Calvert and other leading men of the colony attended the ceremony of baptism after which “the Tayac and his queen were united in matrimony in the Christian manner.”

A great wooden cross was carried in procession by the Governor, the Secretary of the colony, and others, during which the litany of the Blessed Virgin was chanted. As so often has happened in the history of evangelization, the conversion of the leader of a people considerably eased the conversion of the others and in the next few years many of the Indians sought baptism.

TROUBLES

Meanwhile, Maryland was beset by external troubles and some internal divisions. Captain Claiborne of Kent Island had been extremely unwilling to submit to Lord Baltimore's rule and secretly backed by the Council of Virginia which had always been opposed to Lord Baltimore's grant, he began to cause trouble. Having failed to turn the natives against the new settlers, he resolved on open measures of hostility. He outfitted a pinnace to attack the colonists in 1635. But the crew of fourteen men were captured and Claiborne sought protection in Virginia. When Governor Calvert demanded justice, the Virginians sent Claiborne to England for trial.

When Claiborne's claims to Kent Island were denied by the Commissioners of the Council for Plantations, he returned to Virginia and waited for a favorable moment to start trouble again. During Leonard Calvert's absence in England in 1643, Captain Richard Ingle came to the colony with an armed ship called *Reformation*. He stirred up the disaffected and shouted insults to the King for which he was placed in jail. Escaping, he joined up with Claiborne to retake Kent Island. Upon his return, the Governor tried to dislodge them from Kent Island but failed. Ingle and Claiborne, made bold by their success, attacked St. Mary's and took virtual control of the colony, plundering the Catholic population and sending Father White and the other priests back to England.

in chains. Father White was to die there ten years later while helping the victims of the plague.

Meanwhile, in England the Puritan Parliament was succeeding in their attempt to dominate the King. Claiborne and Ingle declared for Parliament and Lord Baltimore considered his cause lost. But Leonard Calvert, having found refuge in Royalist Virginia, collected a military force there and drove out the usurpers in 1646.

Lord Baltimore sought to prevent the growing feeling of bigotry from destroying the spirit of toleration in his province by enacting further legal safeguards. On April 2, 1649, the General Assembly of Maryland passed the Act of Toleration, which guaranteed the free exercise of religion and even established penalties for those who would taunt others for their beliefs. Except for a brief period when the Puritans again ruled the colony in the mid-1650's, this law was strictly enforced from its enactment until Lord Baltimore's rule was finally overthrown in 1689.

The Puritan interlude in the 1650's once again had Claiborne behind it. In 1652 the Puritan government in England sent a Parliamentary commission to reduce royalist Virginia; Claiborne was one of its members. Another member was Richard Bennett, one of those Puritans who had been expelled from Virginia in 1642 and, with many of his confreres, had found refuge in Maryland. These Maryland Puritans had grown in number and became the occasion for the commission to illegally extend its authority to Maryland. Lord Baltimore was dispossessed

and Kent Island, not surprisingly, was granted to Claiborne. When Lord Baltimore took steps to reassert his rights, the Puritans revolted and gained control of the province. They called an assembly in which Catholics and royalists were prohibited to vote or sit as delegates and proceeded to pass a law proclaiming that no persons professing the Catholic faith "would be protected in the province, but that they ought be restrained from the exercise thereof." When the supporters of Lord Baltimore attempted to subdue the Puritan stronghold of Providence they were defeated in a battle fought on March 25, 1655. Several of the prisoners were executed despite promises of quarter, and the property of all who had opposed the Puritans was confiscated.

Lord Baltimore's claims were vindicated by two commissions in England, but the Lord Protector Cromwell was too preoccupied to act on their verdicts. Lord Baltimore's brother Philip was appointed secretary of the province and he managed to extend his authority over St. Mary's county, but the Puritans held sway over the rest of the province. When Cromwell began to show favor to Lord Baltimore, the Puritans of Maryland decided to make an agreement with him and submit to his authority. Lord Baltimore accepted, further pledging himself never to consent to the repeal of the law in favor of freedom of conscience. Claiborne retired to Virginia.

For the next thirty years the province of Maryland prospered in peace. The population was to grow almost five times in that period from natural increase and immigration.

This immigration came as a result of Maryland's fame of liberty and out of a desire for economic advancement. Quakers, persecuted in both Massachusetts and Virginia, found refuge in large numbers in Maryland before William Penn founded his colony for them. But there also came a large number of men from England whose minds were formed by the nascent anti-Catholic propaganda of England. When James II, a convert to Catholicism, fathered a son and heir who would also be raised a Catholic, the Whig oligarchs called upon James' Protestant daughter and her husband William of Orange to overthrow him. Although Lord Baltimore announced his adherence to William and Mary when they succeeded in what its proponents called "The Glorious Revolution," "an association in arms for the defense of the Protestant religion, and for asserting the rights of King William and Queen Mary" overthrew the government of Maryland.

William, fearing to irk his supporters in England by showing favor to a Catholic, ratified the revolution in Maryland and made it a royal colony. Catholics were disenfranchised as in England and prevented from holding office by the application of an oath which denied the doctrine of transubstantiation. The first act of the new General Assembly following the recognition of William and Mary was the establishment of the Church of England as the State Church of Maryland. Taxes for its support were levied on the whole population although non-Catholic dissenters were later excused. Catholic churches were ordered torn

down. In 1704 the assembly passed an act to prevent the growth of "Popery" and made it a penal offense to celebrate Mass. Catholics were forbidden to teach or to employ Catholic tutors under penalty of fine; State-schools were erected under the auspices of the State-church and funded by general taxation.

But Catholics were still allowed to own land and engage in business, unlike in Ireland where the success of William of Orange resulted in the dispossession of virtually all Irish Catholics during the 18th Century. And in 1707, by the "Privilege of Anne," Catholics were granted the right of worshipping in private houses whereby chapels, under the same roof and connected to the dwelling of some Catholic family, were erected throughout Maryland. Even Catholic schools, although technically illegal, were allowed to operate in remote areas with only occasional interference from the authorities. But Catholics were still viewed with suspicion and their immigration was forbidden by law. Measures for double taxation of Catholics were proposed and anti-Catholic hysteria grew during the French and Indian wars, prompting a number of Catholic families to migrate over the mountains into Kentucky shortly before the Revolutionary War.

FREEDOM

When the American colonies began moving toward a break with England, it was as much from Whig outrage over the British policy toward the Catholic Church in Quebec and the “Popish” prospect of Anglican bishoprics in the colonies as from outrage against taxation without representation. But when the break came and the colonies went to war, things changed. Needing the aid of Catholic France and Spain the anti-Catholic clamor was curbed. Charles Carroll of Carrollton, having won respect in his native Maryland in spite of his being Catholic, soon played a role in the Congress that drew up the Declaration of Independence. In the Revolutionary fervor, Maryland and the three colonies bordering it dropped the bars to public life placed on Catholics. And when the Constitution with its Bill of Rights was drawn up, Charles Carroll and his cousin Daniel played a key role in the formulation of the first amendment prohibiting the establishment of a Federal Church.

In the aftermath of independence came the naming of a third Carroll, John, brother of Daniel, as the first

Roman Catholic bishop of the new country. From his see of Baltimore he ruled over a diocese embracing the whole of the new United States, but with a Catholic population largely scattered throughout the land. It is no wonder that one of his first acts as bishop was to ask his people to pray for the Blessed Virgin's intercession, reciting her litany, the litany of Loretto, before each high Mass. But a beach-head had been established. Catholics would more easily be assured that the channels of truth, law, and grace would be available in their struggle to sanctify themselves in a country where there was great opportunity and no legal bars to their participation in any human activity. Those channels were to foster a life of canonizable sanctity within the lifetime and under the care of Archbishop Carroll himself in the person of Elizabeth Ann Seton.

When Carroll died in 1815 there were six dioceses in the United States and the Catholic population had grown considerably. Within thirty years of his death that population would swell enormously as shiploads of immigrants, driven by persecution and poverty abroad and beckoned by the promise of liberty and opportunity in America, arrived on the country's shores. A fresh assault of anti-Catholic discrimination and riots was spearheaded by the Know-Nothing Party in the middle of the nineteenth century.

In 1846 Carroll's successors, the bishops of the United States, assembled for their Sixth Provincial Council in the city whose name was rich in Catholic association, the city

of Baltimore. They petitioned the Holy See to allow them to place their country under the patronage of the Immaculate Conception of the Blessed Virgin Mary. They knew she was good in a storm.

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